MISSION WORK

AMONG THE

Negroes and the Indians

What is being accomplished by means of the Annual Collection taken up for our Missions.

MEMBERS OF THE COMMISSION

CHARGED WITH DISTRIBUTING THE FUND:

HIS EMINENCE, JAMES CARD. GIBBONS,
Archbishop of Baltimore.

MOST REV. P. J. RYAN, D. D.,
Archbishop of Philadelphia.

MOST REV. JOHN M. FARLEY, D. D.,
Archbishop of New York.

AN APPEAL

In behalf of the Negro and Indian Missions in the United States.

Dear Brethren:

We cannot be unmindful of the command of the Church's Divine Founder, who said to His apostles, "Go teach all nations." The missionary spirit was the beginning of the faith and brought the nations of Europe, one by one, into the true fold. The same means must be employed today. Millions of people are still in the shadow of death. Devout and zealous missionaries are not lacking to preach the gospel to heathen nations. We look upon the missionary field generally as lying in far away Africa or Asia. Yet within this vast nation there are millions who are still without the fold. A mighty race of seven millions of people, largely through the South, are almost ignorant of the principles of enlightened Christianity. Scattered in many thousands, over large areas in the west, are the Indians. A very considerable portion of them have received the gift of faith through the devoted zeal and sacrifice of Priests and Religious, who labor in unfailing succession to bring the unbelievers into the true fold and to minister to the faithful.

The priests of the South, in spite of their zealous, hard work and the few converts they make, are fully aware that in some instances we are losing ground because of our inability to supply men and means to carry on the work.

Many realize that some movement is necessary to bring

these people to the knowledge of the truth. But do they realize that the work among both the Negro and the Indian must meet with more than sympathy? Do they realize the dire need of men and means to carry on the work in sections and under conditions where extreme poverty and ignorant prejudice make it next to impossible for a priest to live? In many of the poorer dioceses in which these people are scattered over vast territories, sometimes as large as several of our Northern or Eastern dioceses, there are but few Priests, sometimes not more than are found in several parishes elsewhere, and a few Religious. These men and women are laboring hard and earnestly and making many sacrifices to hold those who already belong to the household of the faith, and to extend its treasures if only to a few.

The Second and Third Plenary Councils of Baltimore, realizing the true conditions, have spoken thus of the work:

"By the Bowels of the Mercy of God, we beg and implore priests, as far as they can, to consecrate their thoughts, their time, and themselves, wholly and entirely, if possible, to the service of the colored people."

"From the great facts attested by the annals of the missions among the aborigines of North America, our Holy Mother the Church has won immortal glory. And indeed most deservedly, since from the first exploration of the new world to our own times, great numbers of her children, led by the zeal and charity of apostles, have, amidst the gravest hardships, unfailingly preached the gospel of the kingdom of God to these our needy brethren, redeemed by the blood of Christ and worthy of the commiseration of Mother Church."

The work of converting these millions to the knowledge of the truth does not grow less difficult year by year.

To educate any people needs schools and teachers. Millions are spent annually to maintain the works we have established in our more flourishing and prosperous centres. Millions more are needed to establish and conduct the work in centres less favored, and much more in need of organized effort.

The Catholic body must work together to accomplish results. The clergy by their efforts and lives, the laity by furnishing the clergy with the means to carry on the work. Race prejudice must be put aside, and our people need to realize that within the Church lies the road to conduct these simple, rude and ignorant masses to the principles of sound morality, true civilization, enlightened manhood and ultimate salvation.

JAMES CARDINAL GIBBONS,
Archbishop of Baltimore.

PATRICK J. RYAN,
Archbishop of Philadelphia.

JOHN M. FARLEY,
Archbishop of New York.

Financial Statement.

From January 1 to December 31, 1906.

RECEIPTS.

Archdiocese of	Baltimore	$ 3,000 00
"	Boston	10,291 76
"	Chicago	2,242 54
"	Cincinnati	3,097 91
"	" Bequest of Rev. J. Donohue.	682 09
"	Dubuque	1,374 63
"	Milwaukee	2,330 21
"	New Orleans	1,260 32
"	New York	6,000 00
"	Oregon City	196 66
"	Philadelphia	9,136 23
	" Contribution from St. Joseph's Convent, Phila.	10 00
	" Gift of Mr. F. S. Horn.	500 00
"	St. Louis	2,925 00
"	St. Paul	1,200 00
"	San Francisco	1,000 00
"	Santa Fe	136 37
Diocese of	Albany	650 00
"	Alton	811 47
"	Altoona	796 63
"	Baker City	41 00
"	Belleville	670 00
"	Boise	72 60
"	Brooklyn	
"	Buffalo	
"	Burlington	453 66
"	Charleston	45 00
"	Cheyenne	
"	Cleveland	2,425 93
"	Columbus	1,442 85
"	Concordia	296 70
"	Covington	295 50
"	Dallas	100 00

Diocese of	Davenport	733 30
"	Denver	425 40
"	Detroit	535 00
"	Duluth	208 80
"	Erie	444 25
"	Fall River	1,004 50
"	Fargo	110 00
"	Fort Wayne	1,980 00
"	" Rev. T. Eisering, C. P. P. S.	2 00
"	Galveston	190 30
"	Grand Rapids	669 04
"	Great Falls	88 75
"	Green Bay	1,163 32
"	Harrisburg	1,278 14
"	Hartford	2,825 00
"	Helena	155 55
"	Indianapolis	1,583 39
"	Kansas City	291 70
"	La Crosse	875 00
"	Lead	82 25
"	Leavenworth	450 00
"	Lincoln	152 21
"	Little Rock	175 00
"	Louisville	1,138 31
"	Manchester	930 25
"	Marquette	335 64
"	Mobile	316 19
"	Monterey and Los Angeles	600 00
"	Nashville	400 00
"	Natchez	109 50
"	Natchitoches	73 00
"	Nesqually	501 65
"	Newark	1,709 19
"	Ogdensburg	285 00
"	Omaha	560 00
"	Peoria	1,415 00
"	Pittsburg	1,920 15
"	Portland	2,000 00
"	Providence	1,768 00
"	Richmond	234 50
"	Rochester	1,124 40
"	Sacramento	220 00
"	St. Augustine	106 26
"	St. Cloud	602 95

Diocese of	St. Joseph	193 92
"	Salt Lake	58 00
"	San Antonio	179 00
"	Savannah	214 40
"	Scranton	2,000 00
"	Sioux City	500 00
"	Sioux Falls	170 00
"	Springfield	1,588 63
"	Syracuse	900 00
"	Superior	200 00
"	Trenton	400 00
"	Tucson	77 15
"	Wheeling	424 26
"	Wichita	219 00
"	Wilmington	215 61
"	Winona	541 34
"	Oklahoma	204 91
Vicariate Apostolic of Brownsville		75 95
" "	North Carolina	66 15
Prefecture Apostolic of Alaska		30 60
Total annual collection		$ 93,516 87
Interests on deposits		1,432 68
Special appropriations and contributions for Indian Schools through Washington Bureau—		
From U. S. Government		59,367 21
Preservation Society		12,200 00
Marquette League of New York		200 00
Association of the Holy Childhood, through Rev. J. Willms, C. S. Sp		4,000 00
Through Propagation of the Faith		100 00
Grand Rapids, bequest of Miss Barbara Coon		1,000 00
Total amount of collection, 1906		$171,816 76
Balance January 1, 1906		50,558 39
Total		$222,375 15

DISBURSEMENTS.

Archdiocese of	Baltimore	$ 5,000 00
"	Chicago	400 00
"	Cincinnati	1,500 00
"	New Orleans	4,000 00
"	New York	3,000 00
"	Oregon City	1,000 00
"	Philadelphia	1,500 00
"	Saint Louis	1,200 00
"	San Francisco	1,000 00
"	Santa Fe	1,500 00
Diocese of	Baker City	1,500 00
"	Boise City	2,000 00
"	Charleston	2,500 00
"	Covington	1,000 00
"	Dallas	1,500 00
"	Denver	1,300 00
"	Duluth	600 00
"	Fall River	1,000 00
"	Fargo	800 00
"	Galveston	1,000 00
"	Grand Rapids	2,000 00
"	Great Falls	1,000 00
"	Green Bay	1,500 00
"	Harrisburg	1,400 00
"	Indianapolis	200 00
"	Lead	2,000 00
"	Leavenworth	2,000 00
"	Little Rock	1,700 00
"	Louisville	2,500 00
"	Marquette	800 00
"	Mobile	2,000 00
"	Nashville	2,000 00
"	Natchez	1,500 00
"	Natchitoches	900 00
"	Nesqually	1,100 00
"	Ogdensburg	100 00
"	Oklahoma	1,500 00
"	Omaha	200 00
"	Pittsburg	1,000 00
"	Richmond	2,000 00
"	St. Augustine	2,500 00
"	San Antonio	1,500 00

Diocese of Savannah		2,000 00
" Superior		1,000 00
" Tucson		2,500 00
" Wilmington		1,000 00
Vicariate Apostolic of Brownsville		2,500 00
" " North Carolina		1,500 00
Prefecture Apostolic of Alaska		5,000 00
St. Joseph's Seminary, Baltimore, Md., for the formation of Priests devoted to Missions among the colored people		6,000 00
African Missions of the United States		1,000 00
Island of Guam		2,625 00
EXPENSES—		
Secretary		250 00
Appeals and pamphlets, etc., of the Negro and Indian Missions, sent to all Priests in the United States, and other printing expenses		574 71
		90,549 71
Catholic Indian Bureau, office expenses	$ 4,500 00	
Transfers to the Catholic Indian Bureau for Indian Schools. Contributions from Negro and Indian Funds	34,169 00	
Preservation Society	12,200 00	
Association of the Holy Childhood, through J. Willms, C. S. Sp	4,000 00	
Marquette League of New York	200 00	
Grand Rapids—Bequest of Miss Barbara Coon	1,000 00	
U. S. Government	59,367 21	
		115,436 21
		$205,985 92
Balance January 1, 1907		16,389 23

BUREAU OF
Catholic Indian Missions.

FINANCIAL STATEMENT

From January 1 to December 31, 1906.

RECEIPTS.

Mother Katharine Drexel, - - -		$79,980 96
Catholic Indian Bureau Expenses, -	4,500 00	
Special Contributions from Negro and Indian Funds, - - - - - -	34,169 00	
Preservation Society, - - - - - -	12,200 00	
Association of the Holy Childhood, through Rev. J. Willms, C. S. Sp.,	4,000 00	
Checks issued in 1904, refunded on account of Government appropriations. - - - - - - - - -	4,270 00	
Marquette League of New York, -	200 00	
Diocese of Grand Rapids, bequest of Miss Barbara Coon, - - - -	1,000 00	
From U. S. Government, - - -	59,367 21	
Rental Odanah school building, - -	100 00	
Interests on Deposits, - - - - -	183 60	
Balance on hand Jan. 1st, 1906, - -	3,911 82	
		123,901 63
		$203,882 59

DISBURSEMENTS

Indian Schools, - - - - - - -	192,810 17	
Washington Bureau, - - - - - -	4,500 00	
Other Expenses, - - - - - - -	50 00	
		197,360 17
Balance on hand January 1, 1907, -		6,522 42

REPORT OF THE NEGRO MISSION WORK.

Dioceses or Vicariates Apostolic.	Negro Pop'ation	Catholic Negroes	Churches	Priests	Baptisms		Schools	Pupils	Sisterhoods	Institutions
					Children	Adults				
Baltimore		30,000	5	10	2000	250	6	787	Fronciscans: Oblates; Charity	Mission Helpers. Orph'e Home; G.Shep; Ind.Sch.
Charleston	800,000	800	3	1	25	11	4	255	Mercy.	
Chicago			1	1	10	9				Old Folks'; Hospital
Covington	85,000	162			2	26	1	145	Charity; Good Shepherd; St. Francis	2 Hospitals; Good Shepherd's Conv't
Fall River	5,000	5,000	1	1						
Galveston	200,000	700	2	2	8	47	2	195		Industrial School; Orphan Home.
Indianapolis								48		
Leavenworth	42,000	500	1	1	12	12	2	126	Oblate Sisters of Providence (col'd);	Home.
Little Rock	375,000	300	1		2	13	2	1		Industrial School.
Louisville	200,000	4,500	1	1	192	incl'd adults	9	444	Good Shepherd; Loretto; Dominicans	
Mobile	862,707	3,820	10	5	444		11	391	St.Joseph; St.Francis: Mercy	Hospitals.
Nashville					6	25			B. S.	
Natchez	950,000	2,391	2	2	60	20	4	140	St. Joseph; St. Francis: Mercy: Perpet. Adoration	
Natchitoches	286,000	4,500	*5	1	†228	8	‡5	270		
New Orleans	280,000	80,000	2	4	3603	324	52	2027	Holy Family; Mt. Carmel: Mercy; Perpet. Adoration; Marionettes; St. Joseph: Sacred Heart; St. Francis; Good Shepherd: N. Dame.	Boys: Girls; Old Folks; Good Shepherd Asylum
New York—Bahamas	155,000	3,330	4	4	59	26	3	478	Charity.	St. Benedict's Home
North Carolina										
Oklahoma	20,000	250	4	1	8	6	2	205	O. S. B.	
Pittsburg										
Philadelphia			1	1	55	23		250		
St. Augustine	197,165	1,500	1				7	323		
St. Louis										
San Antonio	250,000	200	2	2	7	4	2	60	Holy Ghost.	
Savannah	1,034,813	550	3		12	5	3	144	St. Joseph; Holy Name.	
Wilmington										

* Two are for Mexicans. † Fifty are Mexicans. ‡ One is for Mexicans.

REPORT OF THE INDIAN MISSION WORK.

Dioceses or Vicariates Apostolic	Indian Pop'ation	Catholic Indians	Churches	Priests	Baptisms		Schools	Pupils	Sisterhoods	Religious.
					Children	Adults				
Alaska	29,000	5,000	13	10	199	83	6	184	St. Ann; Ursuline.	S.J.; Lamenais Bros.
Baker City	3,200	1,000	1	1	38	5	2	95	Sisters of St. Francis.	S.J.; Lamenais Bros.
Boise	4,500	1,400	4	4	85	50	3	188	Sisters of Divine Providence Sisters of St. Joseph.	S.J.; Lamenais Bros.
Brownsville										
Fargo										
Grand Rapids	2,950	2,150	7	6	63	8	2	125	Notre Dame; St. Francis	
Green Bay	3,100	1,400	5	4	61	7	1	190	St. Joseph.	O. F. M.
Oklahoma	96,000	3,400	13	6	103	16	14	819	Divine Providence: Mercy. St. Francis: St. Joseph.	O.S.B.; Brothers of Sacred Heart.
Omaha										
Lead	18,000	6,000	18	11	290	141	3	630	St.Francis; O. S. B.	S. J.; O. S. B.
Marquette	15,000	1,040	5	1	74		1	48	St. Agnes.	S. J.
Nesqually	10,000	3,500	1	8	151	13	4	364	St. Francis; Charity.	S. J.
Oregon City	13,000		2	1				795		
San Francisco	626	626	4	5	63	3	3			
Santa Fé		18,000	20		*all B.*		2	220	M. Drexel's; Loretto.	O. F. M.
Superior		2,676	16	4		46	6	401	O. F. M.	
Tucson	32,000	3,000	8	5	268	95	3	371	St. Joseph.	O. F. M.

MISSION WORK

—AMONG THE—

NEGROES AND INDIANS.

BALTIMORE.

The only new work undertaken in this diocese during the past year has been St. Anthony's School for Colored Children, at Emmitsburg.

The various workers in the already established institutions and churches in this State, which minister to more colored Catholics than are found elsewhere except in Louisiana, keep up in a healthy condition their many and important undertakings: they report, however, as a rule, only a slight progress in numbers or religion. The difficulties of success among the colored people are dwelt upon by some of their pastors; one of them, insisting upon the need of separate churches, writes: "The young people will not attend the church of a white congregation, where they must stand in the vestibule or in the rear of the pews. Besides, the white people show by looks and actions that they do not want them in their churches. I am firmly convinced that the young people—after the age of 16 or 17— attending white congregations, will fall off and be lost to the Church, unless they are put by themselves and have the responsibility of supporting their own churches and schools." The lack of Christian charity toward the colored people, signalized by this zealous priest, is of course deplorable, but the remedy for the resulting evils, which he professes—separate churches—must be accepted as the most practicable.

Another pastor points to the difficulty of making the Sunday School and the various societies real successes: they re-

quire the constant presence of a priest who must employ a special means of interesting and holding the colored people, which most appeal to them. On account of their lack of stability, frequent missions are necessary among them. Mixed marriages are very numerous; one parish reports 391 out of 624, which the pastor was obliged to permit through fear of losing the Catholic parties permanently to the Church. Converts are made, but almost as many Catholics fall away from the faith. Catholic schools are needed; they are always found of greatest service in the work of religion. The children receive a practical training which fits them for life. Another colored orphan asylum is needed in this diocese.

In St. Joseph's Society for Colored Missions, with its seminary and college preparing young men for priestly work among the negroes, lies to a considerable extent the hope of successful evangelization. And its superior reports that notwithstanding "the drawbacks and crosses" which the Society has had to endure, the college and seminary are well attended. Four young priests have just been ordained for these missions and the superior counts on sending to the seminary every year ten or twelve good young men, after careful training and selection. This is certainly an encouraging outlook when we consider the good work done by these priests throughout the South and Southwest, as attested by the reports of the bishops.

CHARLESTON.

St. Peter's night school, established last year, has proved a success and brought many boys and youths under the influence of the Church. A school of domestic science is in contemplation which would accomplish the same good results for the girls and young women. "Our colored Catholics are generally attentive to their spiritual duties, and good citizens," according to the testimony of Bishop Northrop.

COVINGTON.

Bishop Maes has made arrangements to have a Josephite father come to his diocese and locate at Lexington. A successful school for colored children, under the charge of the Sisters of Charity, has been conducted there for many years, yet only 2 or 3 out of 112 scholars are Catholics. The Bishop believes that "Lexington is ready now for a vigorous campaign." The practical education given by the Sisters is much esteemed by the best colored people of the city.

FALL RIVER.

At New Bedford, in the center of one of the large Portuguese parishes, a chapel has been established for the exclusive use of the so-called Bravas. These are a people who are coming in large numbers to the diocese: they speak Portuguese, but are undoubtedly of African origin, and are so reckoned according to the general opinion of their Portuguese neighbors. Separate churches have become necessary. Religious work among them is sadly needed, and good has resulted from the establishment of this chapel, and is hoped for from a similar chapel at Taunton, now in prospect.

LEAVENWORTH.

A congregation of colored Catholics is being organized at Atchison. The Guardian Angel's Home near Leavenworth has acquired the great addition of forty acres of land, which is a considerable assistance towards the maintenance of the institution. At the same time, it affords the colored boys an opportunity to learn farming. Manual training and a common school education are taught. The graduates of the Home are in demand as servants, and give proof of the satisfactory training they have received. The principles of morality are earnestly inculcated and the pupils become thoroughly imbued with the Catholic faith.

LITTLE ROCK.

The Colored Industrial Institute for girls has diminished in numbers, owing to a yellow fever scare, but the Sisters expect soon to have the house in its old flourishing condition.

LOUISVILLE.

St. Peter Claver's Church and School have both been opened during the past year for the benefit of the colored people of Louisville.

MOBILE.

Satisfactory progress is noticeable in the work among the colored people of this diocese, good results being obtained from the schools and churches which are becoming numerous. During the past year, one church was built at Birmingham, another at Cold Creek, while a school has been attached to the Church of the Immaculate Conception, Birmingham.

NASHVILLE.

An example of the good done by some of the laborers in the South is seen in the school established here more than a year ago by the Sisters of the Blessed Sacrament. At first they met with bitter opposition on the part of white and negro preachers; but the devotion, gentleness and good sense of the Sisters has changed these feelings entirely and their good work is now acknowledged by all. Much good is being done in various places; one pastor, for instance, baptized 25 colored adults and now has a class of ten under instruction.

NATCHEZ.

Very slowly is light creeping over the black belt of Mississippi. Not quite 2,400 colored Catholics are found among the million brethren that surround them. A new church has been opened at Vicksburg, but many more priests and sisters and churches and schools are needed to make the light prevail. *Ecce tenebrae operient terram et caligo populos.* When will help come?

NATCHITOCHES.

We quote from the report of Bishop Van de Ven:

"The schools conducted by the devoted Sisters of Divine Providence, are undoubtedly doing much good; in fact these schools are our only hope, as they are the only means to give the colored children a good Christian training. Yet, with all this, the work for our negro Catholics is a hard, and often an ungrateful one. Even those educated at our Sisters' Schools often fall away under our very eyes. Some drift away from the Church and join Protestant Churches; the girls, especially in the towns, sometimes go to the bad soon after leaving school. In some places the prejudice of the white people estranges and keeps away the Negroes from the Catholic Church. We will do all we can to keep up our schools, and to establish new ones where there is most need of them. A handsome new school-building was erected at Alexandria."

NEW ORLEANS.

A school for colored chiildren has been established at Lafayette.

NORTH CAROLINA.

We subjoin the report of Rt. Rev. Leo Haid, O. S. B., Vicar Apostolic of North Carolina:

"We are trying as best we can to do something for the Colored People, and are meeting with some little success. There are schools for colored children, all with full attendance, at Wilmington, Newton Grove, Newbern, Charlotte, and at the Abbey. I have now Father Hannon at St. Joseph's (Col.) Church, Newbern, who devotes all his time to the Colored People. In nearly all the churches a row of pews from door to sanctum is set aside for them. Yet, I fear nothing as I would wish can be done until some self-sacrificing priest enters the field to do systematic, permanent work among the Negroes. May God hasten that day!"

PHILADELPHIA.

A new school building for colored children was opened in Philadelphia this year. The sister in charge speaks with high praise of the anxiety shown by many colored parents to send their children to Catholic schools specially intended for them. Many of them come from a distance. The spirit of the Catholic schools is admired by a number of Protestants, whose children are sent there.

On the occasion of blessing the corner stone of the new school, Archbishop Ryan confirmed 48 converts and 73 children.

SAN ANTONIO.

The School of the Divine Redeemer was opened last September. Trades are taught to a number of boys and when means permit, an industrial training will be given to girls also. Bishops Forest is of the opinion that lectures in a hall are often of more value in attracting colored people than sermons in a church, as they have less the appearance of being concerned with religion. He reports that the Josephite Fathers have great obstacles to overcome, but are laboring fruitfully.

ST. AUGUSTINE.

The Benedictine Fathers have begun to extend their work among the negroes of Pasco County. The church building of the former mission of St. Thomas is used now for instructing in Christian doctrine the colored people of the neighborhood. A new school has been opened at Mandarin and a school room added at Yvor City. In Jacksonville a new school site has been secured nearer the center of the negro quarter. The schools of Yvor City, Tampa and Key West show a larger enrollment. The bishop is satisfied with the work done in the diocese, which has been accomplished despite the active propaganda of a foe that must be reckoned with, secret societies among the colored folk.

SAVANNAH.

Bishop Keiley writes, in reference to the general conditions in his diocese. "There is no prejudice here and the priests who take care of the negroes give them the same services as their white brethren receive. In our orphan asylum we have both white and colored sisters."

Less than 600 Catholics are numbered among the million and more of colored people in this diocese. Twelve children were baptized during the past year, and five adults. The Rt. Rev. Bishop feels keenly the desolate condition of the colored people under his charge and is anxious to bring them the light of the faith. Accordingly, Father Lissner, of the Society for African Missions, and for many years missionary in Africa, and now head of a branch of the Society established in this country, has just taken up his residence in Savannah to devote himself exclusively to the evangelization of the blacks. A brother priest of his society, Father Wittman, has joined him in the work. They succeed a Benedictine Father, who has labored zealously in St. Benedict's parish and besides built up a school. Father Wittman spends several hours—from 9 A. M. till 2 P. M.—every day in teaching the little colored children who have been placed under his care. Three devoted colored teachers assist him, aided by his presence both in their teaching and discipline. The school now numbers 86, of whom about 60 are Protestants, most of the children become Catholics before quitting the school. It speaks well for the education given there that many non-Catholics should prefer it to the large public school almost adjoining.

The fact that these priests both spent many years in Africa has secured them a kindly welcome from the colored people. Good will doubtless come of it. Though the parish it yet small, it is encouraging to see the steadfastness of old-timers who show how well they were grounded in the faith by their devotion, whole families coming ten or twelve miles to mass.

The entrance of the Society of African Missions into this field inspires a new hope for the conversion of the colored people. With a large staff of missionaries to draw upon, it may be destined to achieve great results and win many souls to Christ. Now that the danger of race conflicts seems growing, the help of the Catholic Church will be found more and more valuable.

WILMINGTON.

The good results obtained here by the Josephite Fathers are warmly praised by Bishop Monaghan. He indicates, for instance, the goodly number drawn to the Church through the influence of one of the priests. A Sodality of the Blessed Virgin, established a year ago, has a membership of 50, who approach Holy Communion in a body once a month. In connection with the Church, a library has been established, where good Catholic books are furnished. Here Catholic and non-Catholic readers may be found every evening, who show great appreciation of the interest taken in them by their pastor. Though a work of this kind is easier to begin than to keep up, it is hoped that with carefulness and zeal it will continue to be an influence for good.

Most excellent results are still produced, as in former years, in the Home at Wilmington and the Industrial School at Clayton.

ALASKA.

Three new chapels have been opened for the Indians of this region during the past year, two on the Yukon River, at Nikulikakat and Kaltog, and one at Alaranarame on the Yukon Delta. A school, taught by a brother of the Christian Instruction, has been established at Kokrine, bringing the number of Catholic schools in the prefecture up to six. The school at Akularah has been placed in the care of the Ursuline nuns and changed from a day to a boarding school.

The conditions prevailing at Nome are thus described by the prefect apostolic, Very Rev. J. R. Crimont, S. J.: "The results of the work among the Eskimos of Nome are very gratifying. Natives from Mary's, Igloo, Teller, Salmon Lake and even from the Diomede Islands, prompted by a desire of sharing with the first converts of Nome the fruits of Christian grace, come to place themselves under instruction and be prepared for the reception of the Sacraments. Last summer a chapel was erected for the exclusive use of the Eskimo population, togther with a small workshop.

The latter contains, besides two sewing machines, on which the native women have learned to make their own simple dresses, two lathes and all tools necessary for the polishing and carving of walrus and mastadon ivory.

The workshop is open the whole day; at 8 P. M., it becomes a classroom; at 9, a short instruction, followed by a hymn sung in Eskimo and played on a harmonium by a native boy or girl, ends the busy day. All who are acquainted with the native converts bear witness to their fervor and sincerity in religion, their industriousness and general good behavior.

Father Crimont was much disappointed on finding himself unable, during a trip over the Pacific and Central States, to obtain a number of sisters to take charge of a hospital at Fairbanks, on which 1,200 people depend.

BAKER CITY.

"There is a constantly growing appreciation," writes Bishop O'Reilly, "of the excellence of Catholic education as compared with Government schools, manifested by all our Indians, and also a gratifying confidence in the missionary fathers and their devoted helpers. There has been a marked increase in the number of Indians attending mass and approaching the Sacraments.

"It is my intention to place immediately some priests at the Klamath and Warm Springs Reservations to begin on a permanent basis the work of evangelizing and educating the Indians. Schools will be a necessary element of this work."

BOISE CITY.

"The missions of Desmet and Slickpoo, as well as the schools are in a flourishing condition. They gave me a very enthusiastic reception at my visit last June," reports Bishop Glorieux, in writing of the Coer d' Alene and Nez Periez Indians.

BROWNSVILLE, TEXAS.

A church at Salturias, Dugal County, and a school at Beeville, Bee County, were added to the resources of the Church here during this year.

The diocese is made up almost entirely of Mexicans, who constitute seven-ninths of the population. Bishop Verdaguer sends in a most interesting, but rather gloomy report of his work, which we transcribe, as it is useful to know the real state of religion among them. He writes as follows:

"The faith is preserved, and that is saying a great deal, considering the many enemies with which our religion has to contend. An increasing number of preachers coming from Mexico, a large number of infidel and irreligious periodicals, likewise from Mexico, with a very few of Texas itself, the continued distribution of tracts misrepresenting the teachings of

our Church and maligning bishops, priests, religious men and women—these are some of the enemies assailing us; and all this evil influence is exerted on minds, many of which, or rather most of which, are ignorant of their religion. Considering all this, it really seems a miracle how these poor people retain the faith at all.

"Yet women in general comply with their Easter duty; so do many of the men, but the majority do not, largely, I think, because they are ashamed. They fear what will be said about them in their scurrilous papers. In the cities many go to mass, and at the stations, when there is a chapel, to mass and to confession. Many of those who come from Mexico think it is sufficient to have a civil marriage, and nearly all of them think a double ceremony is necessary, as in Mexico."

DENVER.

The Theatine Fathers from Rome, have come to the diocese and established a mission at the Ignacio Indian Agency in Southern Colorado, near Durango. Bishop Matz testifies that they have done excellent work among the Utes there, more than 150 having been received into the Church.

DULUTH.

The Sisters' House at White Earth was burned down and they are now in a poor log-house.

Six Benedictine Fathers are laboring amid great hardships among the Indians; the bishop hopes for the arrival of two more.

GREAT FALLS.

Bishop Lenihan confirmed a large class of Cheyenne Indian boys and girls on his first visitation to St. Labre's Mission, after a drive of 60 miles from Rosebud.

GREEN BAY.

Most excellent work, Bishop Fox reports, is being done by the fathers who have charge of the Indian missions of Green Bay. At the Oneida mission, a priest has taken a permanent residence, which will no doubt contribute greatly to the advance of the work.

LEAD.

Bishop Stariha sends us the following interesting and encouraging report:

"The immense territories of the Sioux Indian Reservations make the work of the missionaries very difficult. Yet a great deal has been accomplished among the Indians under my charge, of which the Rev. Father Ketcham has convinced himself during his presence at the Sioux Indian Congress, which was held at Pine Ridge from the 11th to the 16th of July. There he witnessed how earnestly the poor Indians implored me to give them more Catechists and help them to build chapels at different centres in order to have a place where they can meet for divine service. I promised to do what I could. We have at present eleven Indian Catechists giving instructions at different and most remote places from the missions to young and old throughout the whole year. I pay them from $8 to $10 each per month, which certainly is not much, and if we could give them a few dollars more they would work with greater zeal and accomplish more. A well instructed Indian Catechist can do better work among his tribes than any missionary, because they have confidence in him from the start. Catholic and Pagan Indians listen to him and they all profit from his instructions, the Catholics to resume the Sacraments and the Pagans to be baptized when the missionary comes around to give divine service in a chapel if there is one in the neighborhood, otherwise on a box in some tent. To do better work for the next year I desire very much to increase the number of Catechists and as long as these people are anxious and willing to accept the faith, money

should be no consideration, and should be spent where it will do the most good.

"Very efficient work has been done by Rev. Father Vogel in the Cheyenne River Reservation, but the work has been too much for him alone. I will give him now an assistant, a young French priest, who was ordained only last month, and whose wish it is to work among the Indians. I have had to support Father Vogel in part and now I will have to see also to the support of his assistant. These two priests are not so fortunate as the other missionaries who have schools attached to their missions, where they can have at least their board.

"My diocese has, I might say, no income and no revenue of any kind. I even do not receive two dozen intentions the whole year round; therefore, I could not give much help as I would wish to the two diocesan priests working among the Indians in the Cheyenne River Reservation."

We will be pardoned this lengthy quotation, in view of the interesting insight it gives into the conditions of poverty and hardship with which many of our missionaries and some bishops have to contend. Those acquainted with the conditions of Lead know that its bishop has more than his share. A new church has been opened for the Indians at Medicine Root.

MARQUETTE.

The Indians of this diocese intermingle a good deal with the whites, attend the same churches and send their children to the same schools. Bishop Eis finds this system generally satisfactory. One priest is devoted exclusively to the Indian missions, another makes it his principal work. Of the 1,500 Indians in the diocese, 1,040 are Catholics.

NESQUALLY.

Nineteen churches and four schools are provided for the special use of the 10,000 Indians of this diocese, but yet they do not suffice on account of the scattered condition of the

Indians. The attendance at St. Mary's School, Okanogan County has been so large that an addition was found necessary.

OKLAHOMA.

Of the 96,000 Indians in this diocese, 3,000 are Catholics. Fourteen schools take care of the Indian children, and some progress is being made among them.

SANTA FE.

The work among the Pueblo Indians of New Mexico is thus summarized by Archbishop Bourgade: "We are at a standstill trying to hold our own. The young generation brought up in the Government or non-Catholic schools lacks a religious training. This is bound to tell for the worse some future day."

His Grace is very strongly of the opinion that in the education of the Pueblo Indian children, only slow progress is safe, and that attempts to bring them in a few years up to the level of white civilization result disastrously. Nor does he believe it wise to aim at making them exceedingly devout, for experience shows that when the helps that surround them in their youth are withdrawn, the devotion evaporates; more would be accomplished by aiming at less. The opinions of so experienced a missionary among the Indians are entitled to special attention.

SUPERIOR.

Work among the Indians is energetically pursued in this diocese. Thirty-five sisters and four priests care for their welfare.

TUCSON.

With the help of Mother Drexel, a mission is to be established among the snake-worshipping Moquis.

MISSION WORK IN GUAM.

It has been found impossible as yet to carry out the plans for replacing the damaged and destroyed church edifices of the Island. This year, it is hoped, will see their realization.

Much sickness prevails among the natives, whose most urgent needs are sanitary. Catholic trained nurses are necessary and they are expected to be supplied by the Mission Helpers. A good field has been entered upon by the sisters now in Guam, as will appear from the following authentic account, published in the *Baltimore American,* taken from their letters. Its interest induces us to reprint it, though it repeats one or two particulars of our last report:

"The conditions on the island of Guam, as existent in a town of that place—Agana—are graphically portrayed in letters sent from Sisters of the Mission Helpers of the Sacred Heart, at that place, to superior of the order, the motherhouse of which is on West Biddle street, this city.

"A little band of sisters left here in 1905 to establish in Agana a mission of the order. The sisters were received with rejoicing by the inhabitants of the town, and their work to date has been very successful. As showing a feature of the conditions there, the old priest of the town, a native 74 years of age, and for 47 years a clergyman there, had never seen a sister and was simply overjoyed with the arrival of the little band. The mission established by the sisters has been named the Convent of Saint Raphael.

"The sisters teach English, sewing and other branches to the children, and are working generally among the people instructing them in many things, especially that of cleanliness and sanitation.

"An innovation has been made in the costume of the sisters at work on the island. The black habit has been changed to white, which has been found necessary owing to the excessive heat on the island, which made the black habits almost unbearable. The conditions were laid before Mother Superior and permission obtained to change the habit.

"The sisters arrived at the island shortly before Thanksgiving and were met by the priest with a launch to take them to Agana, greatly to their surprise and joy. Upon landing they were met by hundreds of the natives, who were awaiting their arrival, dressed in gayly colored dresses, donned for the occasion, and who fairly kissed the sisters all over their faces, hands, veils and habits to their great embarrassment. The sisters were then invited into a handsome carriage sent by the Governor, and in company with the priest and a native lady, drove about five miles and a half, when they were met by a great concourse of people, numbering thousands, all dressed in their best. Alighting the sisters found that they were expected to go in procession with native brass bands in the rear. The priest, in his excitement forgot the umbrellas, and the sisters were forced to walk in the hot sun. A service in the church, with a reception at the Governor's palace, ended the festivities, and the sisters were driven by the Governor's wife to a house that had been prepared for them. They were completely worn out by their experience. There was a slight earthquake on the morning after their arrival which made the lamps in the dwelling swing. The house in which they were quartered was crude, and the floor of hardwood was polished with banana leaves.

"The people are stated to be terribly poor. The little stores are kept by Japs, who charge exorbitant prices for everything, as, for example, calico, which sells here at 5 cents a yard, costs 75 cents a yard there.

"The bamboo hovels, in which the natives dwell, the sisters write, are in appalling condition. An average of 20 people eat and sleep in the one room, which is very tightly closed at night.

"The death rate among the children for lack of care is appalling. In one case a baby was ill, and the people in the house were told to open the place and get some fresh air. They replied that it was better that the baby should die than they all, as they would get cold from an open door or window; and the baby did die.

"The sisters also mention the kindness of the American

officers and their wives, who assisted in receiving them, none of whom were Catholics.

"The natives, the sisters write, are very honest, and front doors are never locked. A pathetic scene was witnessed upon one occasion when four of the very poorest women knocked at the convent door and each presented three eggs tied in a dirty piece of cloth. They had come five miles with the eggs, which were not as large as good plums.

"The heat in the coolest rooms is almost continually, night and day, 86 degrees, and sometimes reaches 90 degrees, and is said to be hotter in summer. The sisters have askd for some little white dresses for the children's first communion and Corpus Christi procession, as the little children, three to five years old, come with trains longer than themselves, gathering all kinds of germs.

"In the first part of December the sisters narrowly escaped a typhoon, and there were terrible rains and winds for nearly three days and three nights. The people became very frightened, and made for the churches."